

## THE UNPARDONABLE SIN.

BY THOS. E. DAVIS.

When I saw it announced that brother Mason would have an article on this subject, it made me anxious to see the contents thereof. The EVANGELIST came, and on the second page I observed brother Mason's article, and on the third page another from brother Ridenour on the same subject.

I do not agree with the views of either of the brethren on this subject, and I would call attention to the following facts, sustaining my position. I shall first notice the scripture referred to by brother Ridenour: "For it is impossible to renew these unto repentance who were once enlightened and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" (or more properly, the powers of the age which was to come). (1.) Who are the persons here mentioned, and (2.) what is the sin they had committed, which made their case desperate? The persons here spoken of are those, and those only, who have been justified, that have had the eyes of their understanding opened and enlightened, to see the light of the glory of God in the face of Jesus Christ. Next we inquire, What was the sin of which the persons here described were guilty? In order to understand this, we should remember that whenever the Jews prevailed on a Christian to apostatize, they required him to declare in express terms and that in the public assembly, that Jesus of Nazareth was a deceiver of the people, and that he had suffered no more punishment than his crimes deserved. This is the sin which St. Paul, in the first passage, terms emphatically "falling away", "crucifying the Son of God afresh," and "putting him to an open shame." This is that which he terms in the second, "counting the blood of the covenant an unholy thing, treading under foot the Son of God and doing despite to his grace." Who I ask, in this nineteenth century, does thus fall away? Who does thus crucify the Son of God afresh? Not one; nor can any one thus put him to an open shame. Who is required to declare in express terms in the public assembly, that Jesus of Nazareth was a deceiver of the people; and that his sufferings were not too great? Who, I ask, thus falls away? Not one. Come, then, cast away your needless fears, come boldly to the throne of grace.

Brother Mason quotes the well-known words of our Lord, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven men." And the dear brother might have referred to St. Mark's solemn preface, which always denotes the great importance of that which follows: "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is under the sentence of eternal damnation." I know it to be a historical fact, that an immense number in every nation throughout the Christian world, have been more or less distressed on account of this scripture. Nay, there are few that are truly convinced of sin and seriously endeavor to save their souls, who have not felt some uneasiness for fear they had committed the unpardonable sin, and that which frequently increased uneasiness is, no one can hardly be found to comfort them. Even the most religious understand no more of the matter than ourselves. And, just here, I will say to brethren Mason and Ridenour, you cannot find any writer who has published anything satisfactory upon the subject. Curiously, brother Mason starts out to define the term blasphemy, and in his conclusion says: "continued infidelity" is the unpardonable sin." But I think this an erroneous view. How is it possible to mistake the meaning of the Bible concerning it, when our Lord himself, in the very passage cited by brother Mason, has so clearly told us what that blasphemy is? "He that blasphemeth against the Holy Ghost, hath never forgiveness, because they said he hath an unclean spirit," verses 29, 30. This then, and this alone, if we allow our Lord to understand his own meaning, is the blasphemy against the Holy Ghost. The saying he had an unclean spirit; the affirming that Christ wrought miracles by the power of an evil spirit; or more particularly, that he cast out devils by Beelzebub, the prince of devils.

I conclude by saying what I said in my former article: Blasphemy against the Holy Spirit consists in ascribing to demoniac influences, what is usually ascribed to the influence of the Holy Spirit. Is any one guilty of affirming that Christ cast out devils by Beelzebub, the prince of devils? If you are not, then dismiss that vain terror; let your fear be more rational for the time to come. Be afraid of giving away to pride; be afraid

of yielding to anger; be afraid of loving the world or the things of the world; be afraid of foolish or hurtful desires; but never more be afraid of committing the blasphemy against the Holy Ghost. You are in no more danger of doing this, than of pulling the sun out of the firmament.

From East Rockingham.

There are over a hundred Progressives in East Rockingham. They are Progressives in the true sense of the word. Seven or eight months ago there was not a prayer meeting or Sunday school held by the Brethren in East Rockingham. Now we have three Sunday schools and two prayer meetings each week within six miles of each other. We are strongly opposed by the Conservative party; nevertheless, we are progressing, our prayer meetings and Sunday schools are growing rapidly. We believe God is with us even if the conservatives are not. We have preaching twice a month, once by brother Ridenour, and once by brother Joseph Bowman. I go to a Conservative Sunday school sometimes; they have a good superintendent.

We have not done anything at building the church for several weeks owing to harvest; we will soon commence again. When we first talked about building a church, the conservatives said we would never be able to build one. "In three or four weeks after that one of the preachers that said this came riding by and saw a large pile of lumber stacked in the churchyard; he looked with amazement. I suppose he thought it was really so, that the Progressives would build a church. But, since we have done nothing toward building for several weeks, the Conservatives have been sending the news far and wide that we have run out of money and that we are going to leave the lumber rot. It is true we are poor but we ask our conservative brethren to ride by again in a week or two from now when we will have four or five carpenters working on it. Brother James Ridenour and his brother from West Virginia will be with us next Sunday and will preach three sermons, one at Mountain Grove, one at Pineville, and one at Sunnyside; we will be happy to see them. We wept when brother Bashor left us; we thought we would have no good preaching for awhile; but, we were made to rejoice again when brother James came. Brother James is an able preacher; contends earnestly for the truth; exposes error where ever it is found, but has a kind and loving heart toward all.

Always be ready to give a reasonable answer of the hope that is within you. Pray for your enemies. Be in possession of that wisdom that is from above.

I. D. BOWMAN.

Good's Kill, Va. July 18.

## News from the Western Missouri Field.

We left Morrill, Kansas, on the 11th inst. Arrived at Holmerville, Nebraska, same evening, were kindly entertained over night by Elder U. Shick, of the German Baptist Church. Though brother Shick treated us kindly he declined to announce an appointment for us. We being, as he claimed, "No more one of us."

On Saturday and Sunday evenings we held forth the word of life in the Baptist church at Beatrice, and have another appointment for to night. Last night we preached in the school house at Holmerville. Had a good audience. To this place we promised to return ere long and hold a protracted meeting. We regard this as one of the most promising mission fields for the Brethren in the West; but like all other places it needs patient labor to accomplish the important work of rescuing from sin, tyranny and ecclesiastical intolerance a people exclusively for the Lord.

Elder Thomas Graham kindly and heartily assisted us whenever present. Brother Samuel Ewing also stood under our arms. In fact quite a number of German Baptist brethren bid us God speed and fellowship us as a brother in Christ. We are aiming to do duty here and now if we can get the co-operation of the "adjoining Elders" in the discharge of their duty we think we may become an humble instrument in the hands of God of soon effecting a Brethren's organization in this country. We know we are working for God.

To-morrow we expect to accompany the "adjoining Elders" to Falls City, and see them set that church "in order." Several of them start from here and we design going in their company. Hope we may have a pleasant time together. As yet we believe the Elders going to Falls City are conscientious men. Hope we are not deceived in them, the fruit of their doings will tell.

"Praise God from whom all blessings flow."

W. J. H. BAUMAN.

Beatrice, Neb., July 16.

## A Miracle in Oil City.

DOCTORS DUMFOUNDED—DRUGGISTS AND THE PEOPLE WILD WITH EXCITEMENT.

[From the Oil City Derrick, July 21, 1881.] Miss Maggie Martin, of this city, has been ill and confined to her house for several years. Our best physicians failed to give her relief. She took Peruna, and to the astonishment of all who knew her she is now up and about again. Mr. Simmons, the Druggist, sold 184 bottles last week. He buys in gross lots. Mr. Cowell, too, sells it. Ask your Druggist for Dr. HARTMAN'S book—"Ills of Life" (gratis), or address Dr. A., at Osborn, O., for one.

## Harvard College.

At a recent meeting of the overseers of Harvard College, a discussion was held upon a resolution which had been before the board for several weeks, that in the opinion of this board the statutes making attendance on morning prayers and other religious exercises compulsory should be repealed. The board by a strong vote refused to adopt the resolution. But Mr. GEORGE SHIFFER, lately from Martinsburg, Blaine Co., Pa., who had a Cancerous growth on his nose, and who was advised the use of Peruna before a visit to a Cancer Hospital was allowed to take that par excellence remedy, and by its use for a very short time, was cured completely—page 24 in the "Ills of Life"—get one from your druggist.

## BALTIMORE &amp; OHIO R. R. CO.

NOVEMBER, 1883.

## Railroad Time Card.

EAST BOUND.		No. 1.	No. 2.	No. 3.	No. 4.	No. 5.
Leave	Chicago	8:30	10:30	12:30	2:30	4:30
Arrive	Washington	11:07	1:07	3:07	5:07	7:07
Leave	Washington	12:15	2:15	4:15	6:15	8:15
Arrive	Chicago	3:52	5:52	7:52	9:52	11:52
Leave	Chicago	6:35	8:35	10:35	12:35	2:35
Arrive	Washington	9:08	11:08	1:08	3:08	5:08
Leave	Washington	12:15	2:15	4:15	6:15	8:15
Arrive	Chicago	3:52	5:52	7:52	9:52	11:52
Leave	Chicago	6:35	8:35	10:35	12:35	2:35
Arrive	Washington	9:08	11:08	1:08	3:08	5:08
Leave	Washington	12:15	2:15	4:15	6:15	8:15
Arrive	Chicago	3:52	5:52	7:52	9:52	11:52

WEST BOUND.		No. 1.	No. 2.	No. 3.	No. 4.	No. 5.
Leave	New York	1:00	3:00	5:00	7:00	9:00
Arrive	Philadelphia	4:00	6:00	8:00	10:00	12:00
Leave	Philadelphia	4:30	6:30	8:30	10:30	12:30
Arrive	Washington	6:00	8:00	10:00	12:00	2:00
Leave	Washington	6:30	8:30	10:30	12:30	2:30
Arrive	Chicago	9:40	11:40	1:40	3:40	5:40
Leave	Chicago	10:10	12:10	2:10	4:10	6:10
Arrive	Washington	12:15	2:15	4:15	6:15	8:15
Leave	Washington	12:45	2:45	4:45	6:45	8:45
Arrive	Chicago	3:52	5:52	7:52	9:52	11:52
Leave	Chicago	6:35	8:35	10:35	12:35	2:35
Arrive	Washington	9:08	11:08	1:08	3:08	5:08
Leave	Washington	12:15	2:15	4:15	6:15	8:15
Arrive	Chicago	3:52	5:52	7:52	9:52	11:52

Trains are run on Central Standard Time, 90 Meridian. There is a difference of 60 minutes between Main Line Time east of the Ohio River. No. 1 runs daily, has B. & O. Palace Sleeping Car attached from Chicago to Washington, Baltimore, Philadelphia, New York, and Indianapolis to Toledo, via Columbus, and Chicago to Toledo, via Indianapolis. This is a solid train from Chicago to New York—no change of cars of any class. No. 2 runs daily from Sandusky to Baltimore via New York, on all other Divisions daily except Sunday. Sleeping Car from Toledo daily via Monroeville. No. 3 runs daily, has B. & O. Palace Sleeping Car attached from Chicago to Baltimore. No. 4 runs daily from Baltimore to New York, and No. 5 and 6 daily except Sunday, between Columbus, Cambridge, and Mansfield. No. 7 runs daily, has B. & O. Palace Sleeping Car attached from New York to Chicago. Dining Car from Washington to Chicago, sleeping Car from Washington to Indianapolis, via Columbus, daily. No. 8 runs daily from Baltimore to Sandusky and Columbus; on Chicago Divisions, daily, except Sunday. Has B. & O. Palace Sleeping Car attached to Toledo, via Monroeville and W. & L. E. Railroad. No. 9 runs daily, has B. & O. Palace Sleeping Car attached from Baltimore to Chicago, except Sunday. Has B. & O. Palace Sleeping Car attached to Toledo, via Monroeville and W. & L. E. Railroad. L. M. COLLETT, G. T. A., Baltimore. C. E. LORR, G. T. A., Baltimore. S. SPENCER, Acting Supt. Train-Ohio Div., Chicago. W. E. REPPERT, Passenger Agent, Columbus.

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## CONDENSED TIME OF THROUGH TRAINS.

December 2nd, 1883.

WESTWARD - Central Time		EASTWARD	
2:30pm	8:45am	L. E. & W.	6:30pm
10:20	9:45	Sandusky	12:30
10:40	10:45	Fremont	12:45
11:16	10:52	Baraboo	12:55
11:32	10:58	Portia	1:10
11:58	11:04	Ardena	1:25
12:24	11:10	Findlay	1:40
12:50	11:16	St. Mary	1:55
1:16	11:22	St. Mary	2:10
1:42	11:28	St. Mary	2:25
2:08	11:34	St. Mary	2:40
2:34	11:40	St. Mary	2:55
3:00	11:46	St. Mary	3:10
3:26	11:52	St. Mary	3:25
3:52	11:58	St. Mary	3:40
4:18	12:04	St. Mary	3:55
4:44	12:10	St. Mary	4:10
5:10	12:16	St. Mary	4:25
5:36	12:22	St. Mary	4:40
6:02	12:28	St. Mary	4:55
6:28	12:34	St. Mary	5:10
6:54	12:40	St. Mary	5:25
7:20	12:46	St. Mary	5:40
7:46	12:52	St. Mary	5:55
8:12	12:58	St. Mary	6:10
8:38	1:04	St. Mary	6:25
9:04	1:10	St. Mary	6:40
9:30	1:16	St. Mary	6:55
9:56	1:22	St. Mary	7:10
10:22	1:28	St. Mary	7:25
10:48	1:34	St. Mary	7:40
11:14	1:40	St. Mary	7:55
11:40	1:46	St. Mary	8:10
12:06	1:52	St. Mary	8:25
12:32	1:58	St. Mary	8:40
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